THE

LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

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TRANSLATIONS.

THE VEDA'NTA-SU'TRAS WITH S'RI'KANTHA-BHA'SHYA.

(*Continued from page* 148).

(*Siddhânta*):—Now, the conclusion is stated as follows:.

It should be entered on, as Badarayana thinks, because of the S'ruti pointing to its equality (III. iv. 19.)

Lord Bâdarâyana regards that like the order of householders, etc., the other order also should be entered on. The evil connected with the abandoning of sacrificial fire must apply only to the order of householders, inasmuch as the S'ruti speaks of all orders of holy life as of equal importance, as the following passages shew:

"Three are the branches of law."

"Wishing for that world only mendicants leave their homes."

Hence the existence of the duties of the fourth order of holy life.

Or it is an injunction, as in the case of the carrying (III. iv. 20).

"For, above he carries it for the Devas:" in this passage, (the carrying of the firewood above for the Devas) is enjoined, because it has not been enjoined anywhere else. So, too, in the present case, there is an injunction.

Or, there is even a direct injunction in the Jâbâla-Upanishad: "Having finished student's life, he should become a householder. Having become a householder or a forester, he should leave home." This passage cannot point to any restricted order; for, the S'ruti says: "Having abandoned fire, or having lit no fire at all, on whatever day he is disgusted, that very day he should abandon home." For him whose mind (antah-karana or inner sense) has been purified on the ripening of the good acts of former births, it is possible to leave home while yet a student. But the prohibition contained in the passage,

"Having discharged the three debts, one should direct the mind to liberation. But he who resorts to it without having discharged the debts, goes downward,"*

* Manu 6—35.

refers to him who has not yet grown disgusted with the world.

Some hold that, because of the prohibition of the abandoning of sacrificial fire in the passage "the Killer of Devas' son is he who abandons the sacrificial fire," the leaving of home (*i.e.*, the fourth order) should be entered on only from the student's life, but not after entering on the life of a householder. If such were the case we can attach no meaning to the following injunction:

> "Having become a forester, he should leave home ......Having abandoned fire, or having lit no fire at all, on whatever day he is disguested, that very day he should leave home."

Wherefore there can be no restriction that one should leave home only from the student-life, or that one should leave home after having become a forester.

As to those who say that one should leave home only from the student-life, their meaning is as follows: There are only two orders of holy life,—one with fire, the other without fire. Of the two, the latter comprises the student and the mendicant, and the former comprises the householder and the forester. Of the two, the abandoning of home from the student-life is far preferable to the abandoning of home as resorted to by one who has first lit the sacrificial fire and then abandoned that fire. If the meaning were explained otherwise, then there would be a contradiction in the Sruti, Hence the necessity of the duties of all orders of life.

Adhikarana.—3.

If it be held that they are mere praises because of their referring (to parts of sacrifices), (we say) no, because they are new. (III. iv. 21).

> "Let a man meditate on the syllable Om, called udgîtha; ...... That udgîtha is the best of all essences, the highest, holding the highest place, the eighth."*

A doubt arises as to whether in the passages like the foregoing the contemplation of the udgîtha, etc., as the best of all essences, etc., is enjoined or not.

(*Pûrvapaksha*):—What view suggests itself at first? It would appear that the contemplation of the udgîtha, etc., as the best of all essences. etc., is not enjoined; but that, as in the passages "the (earth) is the ladle," "the heavenly world is the A'havaniya," the predicating,—with reference to the udgîtha, etc., which are parts of sacrificial rites—as the best of all essences, etc., are mere praises.

(*Siddhânta*):—No, because they are new. They are not mere praises, but the contemplation of the udgîtha, etc., as the best of all essences, is surely enjoined, because they are new. And accordingly the argument relating to the ladle cannot apply here, because here there is no proximity to the injunction of the udgîtha as there is in the case of the ladle. Wherefore, the contemplation of the udgîtha, etc., as the best of all essences, etc., is certainly a subject of injunction.

And because of the word of injunction. (III. iv. 22).

"Let a man meditate on the udgîtha."

Here a word of injunction occurs. For this reason too, there is an injunction as to the contemplating of the udgîtha, etc., as the best of all essences, etc.,

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Adhikarana.—4.

If it be held that they serve the purposes of pariplava, (we say) no, because such are specified. (III. iv. 23).

In the Vedântas, stories like the following are taught at the commencement of Vidyâs:

> "Pratardana, forsooth, the son of Divodâsa, came by means of fighting and strength to the beloved abode of Indra."*

A doubt arises as to whether they are intended for pâriplava or for the praise of the Vidyâs.

(*Pûrvapaksha*):—What view suggests itself at first? That they are intended for pâriplava. In the sacrifice of As'vamedha, the king shall be seated with his family and the Adhvaryu shall tell Vedic stories in their presence. This is the act called pâriplava, enjoined in the words "let him tell pâriplava."† Because of the injunction "they should relate all stories in pâriplava,"† the stories occurring in the Upanishads are intended for pâriplava.

(*Siddhânta*):—We answer as follows: They are not intended for pâriplava, because such are specified. "On the first day should be related the story that Manu, the son of Vivasvat, is the king;......... and on the second the story that Yama, the son of Vivasvat is the king..."‡ In such words as these are specified the stories which are intended for pâriplava.

As to the stories occurring in the Upanishads, the sûtrakâra says that, as forming one coherent whole

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* Chhâ. 1-1.

* Kaushi. 8-1.

† Asvalayana-Srauta-Sutra, 10-6-10.

‡ Ibid 10-7-1,2.

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with the proximate injunctions of Vidyâs, they are intended for the (praise of those) Vidyâs:

And because in the same way they are connected as one (III. iv. 24.)

Just as the stories such as "He cried."* form one coherent whole with the injunctions of sacrificial rites, so also, these form coherent wholes with the injunctions of Vidyâs, and, as such, they are certainly intended for praising the Vidyâs.

Adhikarana.—5.

And hence no necessity for lighting fire, etc. (III. iv. 25)

In a preceding adhikarana the existence of the final order of holy life was explained. A doubt arises as to whether there is a necessity or not for the lighting of the sacrificial fire, etc., as subserving Vidyâ.

(*Pûrvapaksha*) :—What view suggests itself to us at first? Since ritual is enjoined as an appendage of Vidyâ, there is a necessity, even in the case of celibates who possess Vidyâ, for the lighting of sacrificial fire, etc., as subserving Vidyâ.

(*Siddhànta*) :—As against the foregoing, we hold as follows: Their Vidyâ does not stand in need of the lighting of sacrificial fire etc. For we are given by the S'ruti to understand that they have attained Vidyâ by renouncing ritual: "wishing for that world (for Brahman) only, mendicants leave their homes."† But, their Vidyâ stands in need of the performance of those duties only which pertain to their own order, it being impossible for them to light the sacrificial fire, etc.

Adhikarana 6.

And there is a necessity for all, because of the sruti enjoining sacrificial rites, etc., as in the case of a horse. (III. IV. 26.)

In the preceding adhikarana it has been shown that the Vidyâ of those belonging to the fourth order does not stand in need of the lighting of fire, etc., since the latter is inconsistent with their order. Now, a doubt arises as to whether, in the case of the order of householders, the Vidyâ stands in need of the rituals or not.

(*Pûrvapaksha*) :—Now, we say that even in the case of the householders, Vidyâ does not stand in need of the ritual, such as the lighting of sacrificial fire; for, the ritual cannot form an appendage of Vidyâ, since it is not associated with it in the case of the celibates. As to the argument that Vidyâ (under discussion) stands in need of ritual, because the latter subserves Vidyâ as the prayâja, etc., subserve the Dars'a and the Pûrnamâsa, we ask, how does the âdhâna or the like ritual subserve Vidyâ? Does it subserve Vidyâ by way of contributing to the result, as the Prâyâja subserves the Dars'a? Or does it subserve Vidyâ by way of contributing to the very being of Vidyâ, as the husking of the paddy subserves the Dars'a. It cannot be in the former way, since then, as a result of action, Mukti (liberation) would be non-eternal. If the latter were the case, then the analogy fails because such is not the relation between the Dars'a and the Prayâja. Therefore ritual does not form an appendage of Vidyâ. Wherefore, even in the case of householders, Vidyâ does not stand in need of ritual.

(*Siddhânta*) :—In the case of householders who have to perform the sacrificial rites, Vidyâ requires all rites such as Agnihotra, because the S'ruti says, "Brâhmanas seek to know Him by the study of the Veda, by sacrifice, by gifts, by penance, by fasting;"* and the sacrificial rites, etc., are things commanded by the Parames'vara. Just as a horse, though a means of transit, stands in need of proper equipage for the purposes of transit, so also does Vidyâ stand in need of ritual. When freed from all longing for results, the Vedic ritual subserves Vidyâ by way of contributing to its very being, and liberation does not therefore constitute a result of the ritual. On the contrary, liberation (moksha) is the direct result of knowledge (jnâna). Thus, in the case of householders, Vidyâ requires sacrificial rites, etc. In fact, in the case of all orders of holy life, Vidyâ should be necessarily associated with the duties of the respective orders; and it therefore stands to reason that Vidyâ should be associated with ritual.

Adhikarana.—7.

Still, he should be endued with clamness and subjugation, because of their being enjoined, and because, as the accessories thereof, they also should be necessarily observed. (III. iv. 27).

"Having become calm and subdued, quiet, patient and collected, he sees the Self in self."†

"By faith, devotion, meditation, do thou know."‡

In such passages as these it is declared that Vidyâ stands in need of calmness, subjugation of the senses, etc. A doubt arises as to whether, in the case of the order of householders, acquisition of these is possible.

(*Pûrvapaksha*) :—As having to do with the sacrificial rites, etc., they are concerned in many kinds of activity; and therefore, the acquisition of calmness and sense-subjugation, which consists in the cessation of such activity, is not possible in their case.

(*Siddhânta*) :—As against the foregoing, we hold as follows: The householder, though engaged in the

* Tait, Sam. 1-5-1.
† Bri. up. 6-4-22.

* Bri. Up. 6-4-22.
† *Ibid.* 6-4-23.
‡ Kaivalya-Up.

actions enjoined, should abstain from prohibited and interested actions, and thus cultivate calmness, etc., inasmuch as calmness, etc., faith, devotion and meditation are enjoined, and because, as the accessories of Vidyâ, they should be necessarily practised with a view to the acquisition of Vidyâ. *Calmness* (S'ama) consists in the suppression of the subjective affections such as fondness and enmity. *Subjugation* (Dama) consists in withdrawing all senses from prohibited activities. *Quietude* (Uparati) is abstention from all prohibited and interested actions. *Patience* (Titikshâ) is the endurance of pairs of opposites. *Collectedness* (Samadhâna) of the mind consists in its being turned towards the Supreme Principle, it being at the time free from lassitude and other kinds of distraction. *Faith* (Sraddhâ) is that phase of pure mind (Sattva) in which it has conceived an aversion for all other sciences not conducing to the *summum bonum*, and in which it feels an intense longing for a familiar acquaintance with the Upanishad, the Supreme Wisdom, the science of the Paramâtman. *Devotion* (Bhakti) is the Vedic ritual, constituting that service of the Supreme Being, Paramasiva, which is quite unconnected with the worship of any other God, which is effected by the threefold group of sense-organs, which forms that lofty eight-fold path of devotion. *Mumukshâ* is an intense desire to obtain an intuitive vision of that mighty splendour of Liberation (Moksha Lakshmî) wherein the devotee is penetrated through and through by the Supreme Bliss; and this state of *Mumukshâ* is attained through the attainment of calmness, etc., by him who is endued with *Vairâgya*, —with indifference to all pleasures of this world and the next—and Viveka, the faculty of determining the real and the unreal. All these supreme virtues, from Viveka (discrimination) to Mumuksha (desire for liberation)—should be studiously practised by all orders of holy life seeking Vidyâ.

Adhikarana 8.

And there is permission of all food when there is danger to life, because of revelation to that effect. (III. iv. 28.)

In the Prâna-Vidyâ (the contemplation of the Supreme as Life), the S'ruti says:

"To him who knows this, there is nothing that is not (proper) food."*

This passage appears to teach that, in the case of him who is devoted to Prâna-Vidyâ, all food is permitted. A doubt arises as to whether this is reasonable or not.

(*Pûrvapaksha*):—Since eating is a thing with which we are all familiar in other ways and is therefore not a thing fit to be taught by revelation, it is the permission of all food, which, otherwise unknown to us, is the fit subject of injunction here.

(*Siddhânta*):—To this we reply as follows: Even in the case of him who is devoted to Prâna-Vidyâ, the permission of all food does not extend to all time, but only when life is in danger. Indeed, even in the case Ushasti who is of great power and a knower of Brahman, we find the s'ruti teaching that resort may be had to the eating of leavings, only in case of extreme danger to life. The S'ruti reads as follows:

"When the Kurus had been destroyed by hail-stones, Ushasti Châkrâyana lived as a beggar with his virgin wife at Ibhyagrâma. Seeing a chief eating beans, he begged of him. The chief said: 'I have no more, except those which are put away for me here.' Ushasti said: 'Give me to eat of them.' He gave him the beans and said: 'There is something to drink also.' Then said Ushasti: 'If I drank of it, I should have drunk what was left by another, and is therefore unclean.' The chief said: 'Were not those beans also left over and therefore unclean?' 'No,' he replied; 'for, I should not have lived, if I had not eaten them, but the drinking of water would be mere pleasure.'"*

Wherefore, it is only when life is in extreme danger that permission to eat all kinds of food is given even to him who is devoted to the Supreme Vidyâ (Para-Vidyâ, the contemplation of the Supreme).

And because of the avoiding of contradiction (III. iv. 29).

Permission of all food is to be availed of only when life is in jeopardy, because of the necessity of observing purity in food as enjoined in the following passage:

"When aliment has been purified, the whole nature attains purity. When the whole nature has attained purity, memory is firm. When memory remains firm, then all the ties are loosened."†

And it is also said in the Smriti. (III. iv. 30).

That the permission of all food should be availed of only when life is in danger has been also taught in the Smriti:

"A man partaking of food from any source whatever, when life is at risk, he is not tainted with sin, any more than the lotus-leaf is tainted with water."

And hence the text about the rising above the impulse of desire. (III. iv. 31).

And accordingly, there is the scriptural injunction that one should rise above the impulse of desire:

"A Brâhman should not drink liquor."

Thus, even in the case of the devotee of Vidyâ, permission of all food may be availed of only when life is at risk. Otherwise, as committing a prohibited act, he will prove an offender against the command of the Supreme Lord, Paramesvara.

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(*To be continued*).

* Chhâ 5-2-1.

* Ibid 1-10.

† Chhâ 7-26-2.

THE MRIGENDRA AGAMA.

CHAPTER VII.

पाशलक्षणप्रकरणं.

अथाविद्यादयः पाशाः कथ्यन्ते लेशतोऽधुना ।
येषामपाये पतयो भवन्ति जगतोऽणवः ॥ (1)
पाशाभावे पारतन्त्र्यं वक्तव्यं किन्निबंधनं ।
स्वाभाविकञ्चेन्मुक्तेषु मुक्तशब्दो निवर्तते ॥ (2)
बन्धशून्यस्य वशिता दृष्टा बद्धस्य वश्यता ।
एतावती ते बद्धत्वमुक्तत्वे बद्धमुक्तयोः ॥ (3)
तत्पारतन्त्र्यं बद्धत्वं तस्मिन्नित्ये चिदादिवत् ।
मुक्तिसाधनसंदोहो व्यर्थोऽलमनया धिया ॥ (4)
नित्यव्यापकचिच्छक्तिनिधिरप्यर्थसिद्धये ।
पाशवं शांभवं वापि नान्विष्यत्यन्यथा फलं ॥ (5)
तदावरणमस्याणोः पंचस्रोतसि शांकरे ।
पर्यायैर्बहुभिः प्रोक्तमदृष्टं पशुभिस् सदा ॥ (6)
पशुत्वपशुनीहारमृत्युमूर्च्छामलाञ्जनैः ।
अविद्यावृतिरुग्ग्लानिपापमूलक्षयादिभिः॥ (7)
तदेकं सर्वभूतानामनादि निबिडं महत् ।
प्रत्यात्मस्थस्वकालान्तापायिशक्तिसमूहवत् ॥ (8)
तदनादिस्थमर्वाग्वा तद्धेतुस्ततोन्यथा ।
रुणाद्धि मुक्तानिवञ्चेन्मोक्षे यत्नस् ततो मृषा ॥ (9)
तदेकं बहुसंख्यंतु तादृगुत्पत्तिमद्यतः ।
किंतु तच्छक्तयोऽनेका युगपन्मुक्त्यदर्शनात् ॥ (10)
तासां माहेश्वरीशक्तिस् सर्वानुग्राहिका शिवा ।
धर्मानुवर्तनादेव पाश इत्युपचर्यते ॥ (11)
परिणामयती ताश्च रोधान्तं कार्कचिस्त्विषा ।
यदोन्मीलनमाधत्ते तदानुग्राहिकोच्यते ॥ (12)
शंबोश्चिदाद्यनुग्राहयं तद्विरोधितया मिथः ।
युगपन्नक्षमा शक्तिस् सर्वानुग्राहिका कथं ॥ (13)
न च भूतोपकारार्थं प्रवृत्तस्य जगत्प्रभोः ।
अपकारकमाविश्य युज्यते किंच तोदनं ॥ (14)
न तोदनाय कुरुते मलस्याणोरनुग्रहं ।
किंतु यत्क्रियते किंचित् तदुपायेन नान्यथा ॥ (15)
न साधिकारे तमसि मुक्तिर्भवति कस्यचित् ।
अधिकारोपि तच्छक्तेः परिणामान्निवर्तते ॥ (16)
सोपि न स्वत एव स्यादपि योग्यस्य वस्तुनः ।
सर्वथा सर्वदा यस्माच्चित्प्रयोज्यमचेतनं ॥ (17)
यदा क्षारादिना वैद्यस् तुदन्नपि न रोगिणं ।
कोटाविष्टार्थदायित्वाद् दुःखहेतुः प्रतीयते ॥ (18)
सर्वगत्वान्महेशस्य नाधिष्ठानं विहन्यते ।
न च यत्रास्ति कर्तव्यं तस्मिन्नौदास्यमेति सः ॥ (19)
धर्मिणोऽनुग्रहो नाम यत्तद्धर्मानुवर्त्तनं ।
न सोस्ति कस्यचिज्जातु यः पत्या नानुवर्त्यते ॥ (20)
गताधिकारनीहारवीर्यस्य स्वत एधते ।
पशोरनुग्रहोन्यस्य तादर्थ्यादस्ति कर्मणः ॥ (21)
बोद्धृत्वपरिणामित्वधर्मयोरनुवर्तनं ।
मलस्य साधिकारस्य निवृत्तिस् तत्परिच्युतौ ॥ (22)
इत्येवं यौगपद्येन क्रमात् सुघट एव हि ।
मायायास् साधिकारायाः कर्मणश्चोक्त एव ते ॥ (23)

CHAPTER VIII.

कर्मविचारप्रकरणं.

अथेन्द्रियशरीरार्थैश्चिद्योगस्यानुमीयते ।
निमित्तमागामिभावाद् यतोऽनागाम्यहेतुमत् ॥ (1)
तस्य प्रदेशवर्त्तित्वाद् वैचित्र्यात् क्षणिकत्वतः ।
प्रतिपुंनियतत्वाच्च सन्ततत्वाच्च तद्गुणं॥ (2)
ईशाविद्याद्यपेक्षित्वात् सहकारि तदुच्यते ।
कर्म व्यापारजन्यत्वाददृष्टं सूक्ष्मभावतः ॥ (3)
जनकं धारकं भोग्यमध्यात्मादित्रिसाधनं ।
तत्सत्यानृतयोनित्वाद्धर्माधर्मस्वरूपकं ॥ (4)
स्वापि विपाकमभ्येति तत्सृष्टावुपयुज्यते ।
मायायां वर्तते चान्ते नाभुक्तं लयमेति च ॥ (5)
इति मायादिकालान्तप्रवर्त्तकमनादिमत् ।
कर्मव्यञ्जकमभ्येतद्रोधिसद्मन मुक्तये ॥ (6)

THE CHARACTERISTICS OF THE PASA.

1. Now the Pâs'as such as Avidyâ and the rest, on whose removal the souls become Lords of the universe, are shortly to be described.

Note.—"Avidya," ignorance, is here used for Anava-mala.

2. If there were no Pâs'as, we cannot explain how the soul has become subject to another. But if it is said that the soul is by nature so, then the word 'liberated' can never be applied to a liberated person.

Note.—If the objector answers that the soul is by nature bound and dependent, the Agama says, there can be no liberation at all, for the soul cannot become free, if it is by nature non-free. But as a matter of fact, we see liberated persons and the very word applied to them implies that they must be free.

3. It is seen that one free from bondage (*i.e.* Pâsa) is independent, while one who is bound, is dependent. Such alone is the distinction between a bound and a liberated soul, in their respective states of bondage and liberation.

4. Therefore bondage is but subjection (or dependence). If this state were an eternal characteristic of the soul, in the same way as is its intelligence, then liberation and all the variety of means to accomplish it would be useless. Hence enough of this idea.

5. Otherwise (if the soul were not bound by Pâs'a), though it is the abode of an eternal and omnipresent *Chit-s'akti*, why should it, for the accomplishment of its desires, seek after fruits, either of the nature of Pâs'a or of Siva?

Note.—If there were no fetters for the soul, it would always be omniscient, and as such, would not desire either objects of enjoyment, which constitute the Pâs'a, nor would he desire to be liberated and be one with Siva, for he is already free. Hence it is concluded that there must be postulated a Pas'a for the soul.

6. This veil over the soul is known by a variety of names, in the *Saiva-sastra* in its five courses, and these are ever unknown to Pas'us (i.e. those who are still bound.)

Noto.—The veil or covering over the soul is the Anava-mala, whose description beginning here ends only with the chapter. *The Saiva-sastra* has already, in I. 18, been described to be characterized by five courses. The commentator in explaining the former verse gives a fanciful explanation, which we have quoted there, but it makes no sense here. By "Pasus" are meant the propounders of what the Agama styles Pasu-sastras.

7. These are *pas'utra, pas'u-nîhâra, mrityu, múrcchâ. mala, anjana, avidyâ, âvriti, ruj, glâni, pâpa, mûla* and *kshaya.*

Note.—*Pasutra*, is the quality of a Pasu or bound soul; *pasu-níhâra*, the *mist* that hides the Pasu; *mrityu*, death; *mûrcchâ*, swoon or delusion; *mala*, taint; *anjana*, black pigment; *avidya*, ignorance; *âvriti*, cover, envelop, obstruction; *ruj*, malady, pain; *glâni*, fatigue, weakness; *pâpa*, evil, sin; *mûla*, root, source; *kshaya*, decay, destruction.

8. It is but one, though distributed among all beings, beginningless, dense, great and possessed of numerous *saktis* (energies) which reside in every soul and perish when their time is over.

Note.—"Dense," *i.e.*, it is such a thick ignorance that the souls by their own efforts cannot get rid of it, but require the aid of the Lord's Grace (or Sakti).

9. It must be eternally existing, for if it is said to have come into existence at some point of time, a cause must be assigned for it. Otherwise (if no cause were assigned), it would impede even the liberated; and thus all efforts towards liberation would be in vain.

Note.—On the theory of the origin of the Mala at some point of time, a cause must be assigned for its origin. Else it should be held to be the natural accompaniment of the soul, in which case there can be no liberation at all.

10. It is one only; for if there were many Malas, they should, like other things which resemble them in this respect, have an origin. But it must be possessed of various *saktis* (energies), since all are not liberated at the same instant.

Note.—The latter half of the verse is an answer to the objection that if Mala is but one, since liberation is only a removal of Mala, all must be liberated at the same instant. In answer, the Agama says, that Mala is only one, but that it possesses various *saktis* or energies wich alone reside in the soul and obscure its intelligence. These *saktis*, unlike Mala, are not eternal, but perish at the end of their appointed time. This habit of introducing distinctions without a difference, to get rid of a fatal objection, is mainly due to the Naiyayikas, who deal more largely in wordy wares than any other school of Indian philosophy.

11. The benign *Mâhesvarí-s'akti* which blesses all, is also included among these (*mala-saktis*), on account

of its acting in conformity with the qualities of the latter.

Note.—The *Mâhesvarî-sakti* is what has been called above the *tirodhâna-sakti*. This is sometimes included among the *mala-saktis*, because it incites them to action and directs them in their operations. This *sakti* belongs to the *Mahesvara-tattva* (hence the name) in which the eight Vidyesvaras, *viz.*, Ananta and the rest, who control the lower path, *Mayadhva*, are said to dwell.

12. Transmuting these (energies of Mala) till the obstruction (to the soul) should cease, it is called the *Anugraha sakti*, when by means of the light of intelligence of the sun-like Is'âna, it opens out (the powers of the soul).

Note.—This verse contains a rather drawn-out analogy which cannot well be brought out in translation. *Kârkachit-tvishâ.*—*Ka* means the head and so indicates the Is'âna mantra, which is said to be the head of the Lord's body. This mantra is compared to the sun, and the intelligence, which is its special characteristic, is compared to the light of the sun. Just as the light of the sun is absolutely essential in order that the eyes may function, even so the intelligence of the Isana is necessary to bring out the hitherto hidden intelligence of the soul. It is also one of the theories of Indian Philosophy that the capability of the eye to see is light, which is a special form of and has as basis the light of the sun. Perhaps some such relation between the intelligence of Isana and that of the soul is implied here.

13. Everything, sentient or otherwise, is to be blessed by Isvara. And as they are all opposed each to the other, His Sakti cannot bless all at the same time; hence how can it be said that it blesses all?

14 Moreover, it is not proper that the Lord, who is engaged in securing the good of all beings, should aid (things which are harmful to the soul) and cause it pain.

Note.—These two slokas represent the objections of the *pûrvapakshin* to the *siddhânta* view, which is defended in the following three verses. The Lord aids and incites Maya and Anava-mala and thus causes obstruction and pain to the soul.

15. It is not for the purpose of paining the soul that He supports its Mala. What is done is merely as a means (to some other end), but not otherwise.

Note.—"He supports its Mala." The word used is *anugraha* which is used in a very wide sense in this Agama. Literally it means to bless, to favour, but here every act of the Lord is said to be an *anugraha*, since it is finally meant for the welfare of the souls. Thus the inciting and supporting of the Mala of the soul, though immediately leading to its pain, yet in the end results in its salvation. This pain the soul is made to experience is a necessary step in its progress towards the final end, and hence pain is said to be used as a means to an end, and not as an end in itself.

16. None can be liberated so long as darkness (i.e., Mala) holds sway. Its authority subsides, as soon as its *sakti* has undergone transmutation (ripening or maturing).

Note.—This verse explains the *upâya*, means, mentioned in the previous one. Liberation is only the removal of Mala. This Mala cannot be removed without its *saktis* or powers undergoing *parinâma*, which literally means "a modification." That is, the powers of Mala which is merely dense ignorance, instead of lying inert, must be made to become active. This can be done only by the Lord; and this process means pain, since the soul instead of being inert as before, mistakes other things for itself by this activity of the powers of Mala. These powers having exhausted themselves, the soul gradually emancipates itself from the heavy veil of the Mala. It must be remembered that the Mala itself is eternal, and it is only its *saktis* that are destroyed by becoming active and undergoing modification. See verse 8.

17 This Mala will never undergo modification (or ripening) of itself, even though belonging to one who is fit for the process. For it is seen at all times and in every way, that the insentient is set in motion by the sentient.

Note.—This closes the argument showing how God's graciousness towards beings is reconcilable with His aiding Mala and thus causing pain to the soul. The next verse illustrates it by an example.

18. (The Lord is) like a surgeon, who though inflicting pain on the patient by applying caustics and the like, cannot be said to *cause* his pain, since in the end he compasses the desired end.

Note.—This refers to the well-known treatment of native surgeons in cases of abscess, by applying caustic and corrosive substances.

19. As the Lord is all-pervading, there is nothing of which He is not the basis. Wherever there is nothing to be done (by Him) he remains indifferent.

Note.—The Lord is said to be the innermost basis of everything, at the same time remaining wholly unaffected by these.

20. The blessing (*anugraha*) accorded to virtuous souls, is none other than the acting (by the Lord) in conformity with their virtue (*dharma*). There is no virtue for any one without the Lord's action.

Note.—*Dharma* is the virtue attaching to a man when he does virtuous deeds and which afterwards produces the fruits of his deeds. But these fruits are produced by the Lord in conformity with the nature of the deeds. Therefore without the Lord's intervention, there can be no *dharma* worth the name.

21. This *anugraha* grows up of itself within that soul from whom the power of the energies of Mala have departed: it exists from the function of the other (Mala) being directed to that end.

Note.—The latter part of the verse seems to mean this, that *anugraha* is nothing but the absorption of the *saktis* of Mala within itself, which process is referred to as the departure of the power of the energies of Mala. The object of these *saktis* also is finally to be drawn into their basis, the Mala, again, and thus to render fully manifest the innate intelligence of the soul. Thus *anugraha* is coextensive with the removal, or as it is termed in another place the "transmutation," of the powers of Mala. The "end" referred to is this "transmutation."

22. It (*anugraha*) is the action (of the Lord) in conformity with the intelligence and the modifiability (of the soul and of Mala respectively), when the sway of Mala is gone and that (*viz.*, the *tirodhâna-sakti* of the Lord) falls off.

23. Thus (has been explained the action of the Lord) simultaneously (obstructing and aiding the soul). His gradual action is easily understood. The nature of Mâyâ in authority (*i.e.*, in activity) and of Karma has been described above.

Note.—The first part of this verse refers to Mala by which the Lord immediately obstructs, which obstruction in the end aids the soul. The nature of Maya and of Karma also must be taken to have been included in the general statement occurring in the latter half of verse 17 that all non-sentient things are set in motion by sentient beings.

Here ends the Seventh Chapter.

INVESTIGATION OF KARMA.

1. It is inferred that the association of intelligence (*i.e.*, the soul) with senses, bodies and objects has a cause, since it is seen to have an origin. For a thing which has an origin, is never seen to be without a cause.

Note.—"A thing which has an origin" *i.e.*, in time, and thus not eternal. The cause of the association is Karma.

2. As this (association of soul with the body etc) is characterized by places, by variety, by short duration, by its establishment in every individual and by its continuity (through many births), its cause also must be possessed of such qualities.

Note.—"Places," such as *svarga* and the rest. 'Variety"—bodies are of different kinds ranging from those of plants up to those of Brahma, Vishnu and the rest. "Short duration"—association with a particular body is not eternal, and must give place to other bodies.

3. Since it requires the concealing power of Isvara and the rest (*viz.* His *tirodhâna-sakti*, for its activity) it is said to be merely an accessary. It is called *Karma*, being the product of activity, and *Adrishta* (unseen), being subtle.

Note.—The *tirodhâna-sakti* of the Lord is referred to in this verse as his concealing power. The other conditions of Karma are Mala and the products of Maya.

4. It is a producer, and supporter and also constitutes the objects of enjoyment; it is produced by three things such as relate to the body etc. It is of the form of *Dharma* and *Adharma*, since it owes its origin to truth and falsehood.

Note.—"Producer"—it is the instrumental cause in the production of bodies etc., for the soul. "*Supporter*"—it makes them continue in existence till its power is exhausted by being experienced. These two aspects are seen when the body etc., is viewed as appertaining to the soul as experiencer. As the experienced, Karma constitutes the objects which come in contact with the soul. Karma is produced by the activities of three things *viz.*, body (*Kâya*), speech (*vâch*), and mind (*manas*). Vide Sivaprakasam, Sutra 2, verse 10, which in all probability is based upon this sloka. In the text *Atma* stands for the corporeal body. "Truth and falsehood" evidently stand for right and wrong conduct.

5. It undergoes ripening during cosmic slumber, during creation it is utilized, and during destruction it merges in Maya. But it is never destroyed without being experienced.

Note.—During cosmic slumber, the Lord prepares Karma for activity; during creation He uses it for producing fit bodies and environments for the souls in order that they may enjoy the results of their actions During destruction *i.e.*, the withdrawal of the manifested world into its primal cause *viz.*, Maya, it reposes in Maya in the form of *samskâras* or residual impressions, which impel the soul to activity at the beginning of another creation. It must be carefully noted that the destruction of Karma here mentioned, is only of the special Karma belonging to each individual and not of Karma as a whole, which is declared in the next verse to be eternal.

6. It is eternal and functions between Mâyâ and Kâla. Though (eventually) it renders manifest (the qualities of the soul. such as its omniscience, omnipresence etc), it is yet an obstruction; for so long as it is present, there is no liberation.

Here ends the Eighth Chapter.

M. NARAYANASWAMI AIYAR.

THE PROBLEM OF EVIL—No. 7.

51. The states of the mind are said to be four according to Patanjalis Yoga Sastra, and this accounts for the exepriences of pleasure, pain &c. They are "Vikshepa," "Rasâsvâdana," "Kashâya" and "Laya." (1) "Vikshepa" is the tendency of the mind never to remain at a fixed point, but ever wander, and like "light," diffuse itself on to various objects—(2) where it dwells on objects and subjects, past, present or future, causing "pleasurable" feelings, that state is Rasâsvâdana, (3) where it dwells on the reverse kind of feelings, that state is called "Kashâya." These *i,e.,* (2) and (3), are in fact the aspects of the 1st state. The 4th or Lâya is the blank state of the mind, or the passive state of mind, the "tabula rasa," the neither pleasurable ncr the painful, but—consciousness remaining—the state of no-thought, which might be called the anæmic state. Thus Patanjali expresses in his language the sense of the stanza, "మన ఏవ మనుష్యాణాం కారణంబంధమోక్షయోః." *i.e.,* the mind is the sole cause of man's incarceration and emancipation, the first being "evil" due to attachment of the mind to things evanescent, and the second "good" due to association of the mind with things of eternal interest.

Man is his mind. The world is what man thinks. Under head "The greater (spiritual) warfare" Jelalud-Din exclaimed:—

"Whoever shall his heart cleanse from all passion's bale,
"Will soon perceive therein a Court and Presence hale."

Again:

"So long as man keeps company with evil thought,
"How can he understand God's Countenace in ought."

The practice of virtue gives mind engagement, and so that when unwarily, vice may not enter by that back-door unwarily open.

52. There is according to a Mussulman Seer: 'The wisdom of contraries' according to which one side is not all the picture, according to which all the elephant is not what a blind man, feeling its proboscis, judges it to be like a pillar (this is called the అంధహస్తిన్యాయ in Sanskrit), and according to which nothing is possible to be judged as either good or evil *absolutely.*

"God makes them look like dead in winter's frozen reign,
But with returning spring wakes them to life again.
* * *
"From goodness separate, no goodness e'er will flow—
* * *
"Remembrance, forgetfulness, both are of God
* * * *
"Engrossed he that's now with pleasure and pain,
"Can he, by these accidents, live o'er again?
* * * *
"The bait of gross flattery is always found sweet
* * * *
The sweetness is present; its flame's not present;
Its smoke of destruction will burst forth at last.
* * * *
"One rain there is that nourishment brings in its track;
Another rain also that works a whole world's wreck.
The rain of spring does wonders in the garden's fold;
The rain of autumn chills like ague's shivers cold.
The spring rain nourishes whate'er it falls upon.
Autumnal showers but bleach and shrivel; all turns wan.
Thus is it with the cold, the wind, and eke the sun;
They 're means from which such different phases seem to run.
In things invisible the same rule still holds good;
Advantage, loss, annoyance, fraud, afflictions' flood.
* * * *
"What is there beautiful that goes not to decay?
Where is the roof that will not ruin be one day?
* * * *
"Alas! that I in singing songs of mirth and glee,
Entirely had forgot that death would visit me.
"Of fire and water, fire is quelled through water's wet
Still, water boils through fire, when in a cauldron set.
* * * *
"How many seeming pleasures, fair, as sugar sweet,
Have poison lurking in them, death to all they meet!
* * * *
"The juice of unripe grapes is sour, as is well-known;
But when the fruit has ripened, sweet and fragrant grown,
In wine-jar when fermented, nauseous and unclean;
When vinegar, again, most wholesome is it seen."
"Lugubrious countenances are for our behoof;
That we may be reminded not to court re-proof.
And beaming visages are not without their use,
If they re-call us from mere form to sense occluse."
"Should God ordain thy fall, thy sight will blinded be.
'Twixt friend and foe the difference tho'lt fail to see."
"The origin of oil is water. This is known.
Then why are oil and water foes, as may be shown?
From water oil's created by mysterious power;
'Gainst water why does oil rise up, and war, each hour?
The rose springs from a thorn; thorns from the rose.
In open warfare are these two. Why? What suppose?
"The flowers blow and fade; the fruit begins to swell.
So, when our bodies die, our souls in glory dwell.

The fruit's reality; the flower is but a sign;
The flower's the harbinger; the fruit, the true-design.
The flower blown and past, the fruit then comes in sight;
The first must perish ere the other can see light.
Unless a loaf be broke, no nutriment it yields;
Until the grapes are crushed, no cup of wine man wields·
To drugs, to prove a solace to the sufferer's ache.
Together must be blended, rolled in one smooth-cake."

All the foregoing is nutshelled in the following Slokas of the holy Bhagavad Gita and Vishnu Purana :—

యత్తదగ్రేవిషమివ పరిణామేఽమృతోపమం।

XVIII. 37. Bh. G.

విషయేన్ద్రియసంయోగాద్యత్తదగ్రేఽమృతోపమం ।
పరిణామేవిషమివ తత్సుఖంరాజసంస్మృతం॥ 38. Bh. G.
వస్త్వేకమేవదుఃఖాయసుఖాయేర్ష్యోద్భవాయచ।
కోపాయచయతస్తస్మాత్ వస్తువస్త్వాత్మకంకుతః॥ II. 6. 47. V. P.
తదేవ ప్రీతయేభూత్వా, పునర్దుఃఖాయజాయతే।
తదేవకోపాయయతః ప్రసాదాయచజాయతే॥ II. 6. 48 V. P.

The meanings of these stanzas have already been explained in previous paras.

53. Therefore, there is nothing that can be termed absolutely happy, and nothing absolutely miserable, but it only denotes the mood of the mind when consciousness of these alternatives occur or Patanjalis' "modifications of the thinking principle," and Herbert Spencer's "consciousness in general." Likes and dislikes, the perception of contraries is the root of consciousness. Here is a strange "origin of evil," if one is required, an origin, or a no-origin, in which evil is but the other side of good. There can nothing be called an "act" of consciousness unless that act is the knowing of a "difference" between, either two items of a "subjective" universe, or an "objective" universe. Let Herbert Spencer speak :—

"Consciousness can neither arise nor be maintained without the occurence of differences in its state. It must be ever passing from one state into a different state. In other words there must be a *continuous differentiation* of its states. This is the analytic process.

Here, close by is the synthetic process of the mind :—

"States of consciousness successively arising," the mind requires to classify them "as like certain before-experienced states." "That is to say, there must be *a continuous integration* of states of consciousness."

Therefore, "all mental action whatever is definable as *the continuous differentiation and integration of states of consciousness.*"

Now, who can catch this fugitive mind? Who can imprison the ever running thief? Patanjali gives rules in his Yogasutras how to do it. Vishnu Purana, Bk. II, 53, has said, alluding to such "change" in mind, as regards feeling happy or otherwise.

మనసఃపరిణామోఽయం। సుఖదుఃఖాదిలక్షణః॥

Thus, "By contraries are contraries brought fourth to view,
From out of darkness was the light created new—"

54. In the 6th Chapter of the Bhagavadgita, called the అభ్యాసయోగ or అత్మసంయమయోగ, or the Book of Self-restraint, Arjuna complains to Krishna about the restlessness of his mind.

చంచలంహిమనఃకృష్ణప్రమాథిబలవద్దృఢం।
తస్యాహంనిగ్రహంమన్యే వాయోరివసుదుష్కరమ్ ॥ 34 ॥

Truly translated by Edwin Arnold, the purport is :—
"* * * because the heart of men
Is unfixed, Krishna! rash, tumultuous,
Wilful and strong. It were all one, I think,
To hold the wayward wind, as tame man's heart."
And Krishna admits that :—

అసంశయంమహాబాహో మనోదుర్నిగ్రహంచలమ్। and points out the remedy that అభ్యాసేనతుకాంతేయ వైరాగ్యేణచగృహ్యతే॥

35.

i. e. Hero long-armed! beyond denial, hard
Man's heart is to restrain, and wavering;
Yet may it grow restrained by habit, Prince!
By wont of self-command.

The above is exactly Patanjalis Yog; and when it is constantly practised, the mind will become steady, and is then compared to :—

యథాదీపోనివాతస్థో నేంగతేసోపమాస్మృతా।
యోగినోయతచిత్తస్య యుంజతోయోగమాత్మనః॥ 18

i. e * * * * * * See!

Steadfast a lamp burns sheltered from the wind;
Such is the likeness of the Yogis' mind
Shut from sense-storms and burning bright to Heaven.

55. We all know what mental attitude and physical feeling are produced by discomforts of life. A thorn pricking in our feet throws us out of balance, both mind and body, but imagine the hardiness of the Rishis, Munis, Thapasvins and Yogis of old who sat down for contemplation till their nails and hairs grew and grew and got intertwined with the surrounding shrubs and creepers, and ant-hills grew round them and over them. But why go to Vedic and Puranic days? Only lately in the year 1895, April, we read of a Sanyasi who sat down under a tree, near Padmasarovar, Travancore, for 3 mortal years, exposed to sun, rain and winds,

without any food; who would not pick off his body even ants, flies and vermin, which crawled over it; would not turn away cows and other animals which came near him; and would not permit the palace-surgeon to apply any medicine to the skin-ruptures to which his body in his last days became subject. In the unbelieving, materialistic age, God has shown us this phenomenon, of how a man can by practice control his mind, and in such a manner as to be callous to all feeling.

56. *En parenthese*, it is interesting to note here a collateral psychologial deduction arrived at by Herbert Spencer. In the matter of consciousness referred to in para 53, we saw how an "act" or "state" was perceived as such an account of the note which the mind took of a difference between two integers of cognition, thus showing how difficult it was to know exactly what the posterior state or the indifferent state of that consciousness was, when it just preceded the perception of a difference, (which constitutes an origin for a set of experiences which we class as evil); and in the same manner, as long as our mind cannot penetrate the awful mystry of the one Ultimate Reality, but must ever remain this side of the curtain drawn between it, and the facts of consciousness recognized as the two phases of that Reality known, as objective and subjective, each translatable one from the other in terms of matter and mind. When I read the deductions on this point by a Western philosopher of the stamp of Herbert Spencer, I was simply struck dumb with such inexpressible wonder and surprize that the sound and profoundly logical scientific facts so discovered, so beautifully accorded with the Vedanta Philosophy of India, which asserts a material and a spiritual manifestation, namely Prakriti and Purusha, from the one Awful Unspeakable Reality, the Parabrahma. In two places, by different routes of ratiocination, Spencer arrives at such conclusion. In his Psychology, Vol I, General Analysis, under Transfigured Realism, he sums up as follows:—Once more we are brought round to the conclusion repeatedly reached by other routes, that behind all manifestations, inner and outer, there is a Power manifested. Here, as before, it has become clear that while the nature of this Power cannot be known—while we lack the faculty of framing even the dimmest conception of it, yet its universal presence is the absolute fact without which there can be no relative facts. Every feeling and thought being but transitory—an entire life made up of such feelings and thoughts being also but transitory—nay, the objects amid which life is passed, though less transitory, being severally in course of losing their individualities, quickly or slowly;—we learn that the one thing permanent is the Unknowable Reality hidden under all these changing shapes." Could Herbert Spencer have secretly learnt from an Indian Rishi, the famous Upanishad sentence?

యస్యామతంతస్య మతంమతంయస్యనవేదసః ।
అవిజ్ఞాతంవిజానతాం విజ్ఞాతమవిజానతాం ॥

With but ill-conceaded marvel and inward extasy, he exclaims in his Vol. II., Physical synthesis, Results:—"See then our predicament. We can think of matter only in terms of mind. We can think of mind only in terms of matter. When we have pushed our explorations of the first to the uttermost limit, we are referred to the second for a final answer; and when we have got the final answer of the second, we are referred back to the first for an interpretation of it. We find the value of x in terms of y; then we find the value of y in terms of x and so on we may continue for ever without coming nearer to solution. The antithesis of subject and object, never to be transcended while consciousness lasts, renders impossible all knowledge of that Ultimate Reality in which subject and object are united."

And this brings us to the true conclusion implied throughout the foregoing pages—the conclusion that it is one and the same Ultimate Reality, which is manifested to us subjectively and objectively. For, while the nature of that which is manifested under either form proves to be inscrutable, the order of its manifestations throughout all mental phenomena proves to be the same as the order of its manifestations throughout all material phenomena." Friends, how glad it makes me to disclose to you, this revelation buried in the depths of little-read Volumes? Have we now cause to lift up our arms and declare to the whole world that the western and the eastern intellects which travelled in opposite directions from a common centre (the pristine Arya-land somewhere about Asia Minor), have on account of the circle of our Earth, approached each other and met? With Paràsara Bhattar, in reverence and worship, we may repeat:

అమతంమతంమతమథా మతంతంస్తుతంపరినినిన్దితం భవతినిన్దితం
స్తుతమ్ ।
ఇతిరఙ్గరాజముదజూఘుషత్త్రి యీస్తమహేవయం! మితితన్న
శక్నుమః ॥ శ్రీ రం స్త ॥ 13 ॥

This paragraph is as it may at first sight appear, not out of place. For to unravel the problem of evil, we have, as Francis Power Cobbe has told us, to wait till that Unknowable Reality becomes more and more known to us.

57. Bhartri Hari is a famous Sanskrit poet and philosopher, and his work called సుభాషితమ్, is highly prized in India. In his వైరాగ్యశతకే, మనస్సంబోధననియమనమ్, is an address to the mind how not to feel concerned or distressed *i.e.*, not to court evil, by predisposing it, in the following manner:

పరిభ్రమసికిం ముధాక్వచనచిత్తవిశ్రామ్యతాం స్వయంభవతియ
ద్యథాభవతితత్తథానాన్యథా ।
అతీతమననుస్మరన్నపిచభావ్యసంకల్పయన్నతర్కితసమాగమాన
నుభవామిభోగానహం ॥ 62 ॥

Meaning: Mind! why dost thou in vain ramble? take thou rest; for, (according to the truth) "man proposes, God disposes" which is the same as షడ్భిర్మనుష్యచింతానాం, సప్తమందైవచింతనం, and again more approximately as true as Bh. Gita, Ch. XVIII, Sl. 14 దైవంచైవాత్రపంచమం, and ultimately as true as aphorism 256, of the Bramhasutras (II. 3). *viz.* "పరాత్తుతచ్ఛ్రుతేః," explained by the popular saying "తేనవినాతృణాగ్రమపినచలతి), (for) it always happens (ultimately) in a certain manner, no otherwise. (With a mind serene like this), I take things easily not doting on past events (for they are 'past), not speculating on coming events (for they are hidden in the future), and not questioning the advent of present events.

Buddhas', the 7th and 8th of the eight paths inculcated by him are the training of the mind so as to be callous to evil or good. The 7th is partly as follows:—

'Endeavour always to calm your minds under any sense of pleasure or of pain.'

The 8th runs as follows:—

"Right state of mind that we should be firm in our belief and strictly indifferent to either pleasure or pain."—

Chicago Par: of Rel. Vol. I. P. 226.

58. Theodicy is perhaps a word new to you. It is derived from "Theos"=God, and "dike" justice or right. It is the science of the vindication of the justice of God in ordaining or permitting natural or moral evil. The words "ordained or permitted" denote as serious a charge as can be preferred against an All-Good God. In another place we shall attempt to meet this charge by entering into a disquisition of Brahma Sutra No. 172, II—1,

"వైషమ్యనైర్ఘృణ్యేన సాపేక్షత్వాత్తథాహిదర్శయతి"

but here confine ourselves to quoting a beautiful passage from Revd. Alfred Williams Momerie's (DD) address (1893) before the Chicago Parliament of Religions Vol I. Pg. 272-278. He argues thus:—

"Is the Infinite Thinker Good? * * * For when we contemplate the suffering and disaster around us we are sometimes tempted to think that the Great Contriver is indifferent to human welfare. But evolution which is only another word for continuous evolution, inspires us with confidence."

"How could there be difficulties for God? How could the Infinite be limited or restrained? Let us see. We are too apt to look upon restraint as essentially an evil, to regard it as a sign of weakness. This is the greatest mistake. Restraint may be an evidence of power, of superiority, of perfection. Why is poetry so much more beautiful than prose? Because of the restraint of rhythm. Why is a good man's life so much more beautiful than a bad man's? Because of the restraints of conscience." * * *. Many things are possible for a devil which are impossible for a God. The fact is, infinite wisdom and goodness involve nothing less than infinite restraint. When we say that God cannot do wrong, we virtually admit that he is under a moral obligation or necessity. And reflection will show that there is another kind of necessity, viz., mathematical by which even the Infinite is bound.

"Do you suppose that the diety could make a square with only three sides, or a line with only one end? * * Surely not. It would be prostitution. A Being therefore who attempted to reverse the truth of mathematics would not be Divine. To mathematical necessity Deity itself would yield.

Sometimes pain is needed as a warning to preserve us from greater pain—to keep us from destruction. If pain had not been attached to injurious actions and habits, all sentient beings would long ago have passed out of existence. * * * Further pain is necessary for the development of character, especially in its higher phases. In some way or other, though we cannot tell exactly how, pain acts as an intellectual and spiritual stimulus. The world's greatest teachers, Dante, Shakespeare, Darwin, e. g, have been men who suffered much. Suffering moreover develops in us, pity, mercy and the spirit of self-sacrifice. It develops in us self-respect, self-reliance and all that is implied in the expression: strength of character. * * * Even Christ became perfect through suffering. * * The truth is constantly becoming more apparent that on the whole and in the long run it is not well with the wicked; that sooner or later, both in the lives of individuals and of nations, good triumphs over evil."

"Sita" the beloved, the life of Sri Rama, was made to go through the ordeal of fire. The Pandavas, with whom God was ever near, and whom Krishna said were his very life "మమప్రాణాహిపాండవాః, were ever put to trials.

59. Man judges man in this world, and some men in power and in their pride of self-conceitedness and vanity in believing themselves models of perfection, think they have the capacity to judge, and hold that such (indeed narrow) judgment is infallible. But they err. Do you not see this daily exemplified by the acts of autocrats, whose selfishness finds the best illustration in nepotism &c, for which every sentiment of righteousness, and every regard for virtue and innocense must needs be sacrificed? Philip S. Maxon D. D. Pp. 466 Vol I, Chicago Parl. of Religions says:—

"Life is full of apparent contradictions. * * * A Nero is crowned, and a St. Paul is beheaded ; a Bargia receives the tiara and a Savonarola is burned at the stake ; an Augustus wins an empire and a Christ is crucified." These are human judgments, but he says "slowly comes their removal." Otherwise Nemesis is not satisfied, and our philosophy of evil is no philosophy. It was said:

"The will of God grinds slowly, but
It grinds exceeding fine."

Those who smite now will in their turn be smitten. This is the law of ethics as well as that of Momerie's continuous evolution, and that of the sacred function pertaining to Theodicy.

The Christian Scriptures say "Their works do follow with them" (Rev : XIV—131, and Math—XVI. 27) "he shall render unto every man according to his deeds."

A Mussulman poet has sung :—

"He who so many crushed with power of tyranny,
Like rubbish has been swept by deaths' broom clean away."
"A man whose vast desires the world could not contain
Is sometimes by one thorn's point sent to death's domain."

ALKONDAVILLI G.

(*To be continued*).

THE TELUGU RULE IN SUPPORT OF SAMBANDHA.

—Non elision of final உ *in Telugu and Sambandha—*

Instances from Alvar poets.

We shall quote a few clear instances from the Alwars, and the first Alwar poet that we shall quote is Therumangai, who bears a strikingly close metrical resemblance to Sambandha more than to any other ancient poet. It will be remembered that the first quotations from Sambandha on the peculiarity in question were from திருநீற்றுப்பதிகம் verses, and we shall quote exactly similar instances from Therumangai in the same metre as that of the திருநீற்றுப்பதிகம் verses.

Instances from Thirumangai.

திருமங்கை.

பருவக்கருமுகிலொத்து
முத்துடைமாகடலொத்து
அருவித்திரள்திகழ்கின்ற
ஆயிரம்பொன்மலையொத்து
உருவக்கருங்குழலாய்ச்சித்
திறத்தினமாவில்லைசெற்று
தெருவில்திளைத்துவருவான்
சித்திரகூடத்துள்ளானே. (III. 3. 5)

Therumangai's metrical resemblance to Sambandha.

The metre here is exactly the same as that of the திருநீற்றுப்பதிகம், and we have arranged each line here in two halves just as we have done in Sambhandha before, to bring home to the reader the identity of the metre which is a lovely Dravidian metre of the ancient poets. With the above lines compare the following lines of Sambandha we have already quoted and which we reproduce here for refreshing the reader's memory.

சம்பந்தர்.

திருநீற்றுப்பதிகம்.

வேதத்தி லுள்ளது நீறு
வெந்துயர் தீர்ப்பது நீறு
ஓதத் தருவது நீறு
உண்மையி லுள்ளது நீறு
போதந் தருவது நீறு
புண்ணிய மாவது நீறு
சீதப் புனல்வயல் சூழ்ந்த
திருவால வாயான் திருநீறே.

Other four instances from Therumangai.

The following are further clear instances from Therumangai.

(1) சொல்லா தொழிய கில்லே னறிந்த
சொல்லில் நும்மடியார்
எல்லா ரோடு மொக்க வெண்ணி
யிருத்தீ ரடியேனை
நல்லா ரறிவீர் தீயா ரறிவீர்
நமக்கிவ் வுலகத்து
எல்லா மறிவீ ரீதேயறியீ
ரிந்த ளூரீரே. (IV. 9. 6)

With this compare the following lines of Sambandha already quoted at p 223.

தார்கொள் கொன்றைக் கண்ணியோடுந்
தண்மதி யஞ்சூடி
சீர்கொள் பாடலாட லோடு
சேட ராய்வந்து
ஊர்சடோறு மையமேற் றென்
னுள்வெந் நோய்செய்தார்
கார்கொள்சோலைக் கானூர்மேய
கறைக்கண் டத்தாரே.

(2) துளங்கு நின்முடி அரசர்தம் குரிசில்
தொண்டை மன்னவன் திண்டிற லொருவற்
குளங்கொ ளன்பிநோ டின்னருள் சுரந்து
அங்கொடு நாழிகை யேழுட னிருப்ப. (V. 8. 9)

In the edition in our possession the underlined words are written with Sandhi which prodnces irregularity and we have introduced non-Sandhi.

(3) மலங்கு விலங்கு நெடு வெள்ளம்
மறுக வங்கோர் வரை நட்டு
இலங்கு சோதி யாரமுத
மெய்து மளவோ ராமையாய்
விலங்கல் திரியத் தடங்கடலுள்
சுமந்து கிடந்த வித்தகனை. (VIII. 8. 2)

(4) மின்னுமா மழைதவழு மேக வண்ணா
விண்ணவர்தம் பெருமானே யருளாயென்று
அன்னமாய் முனிவரோ டமரரேத்த
அருமறையை வெளிப்படுத்த வம்மான் றன்னை
(திருநெடுந்தாண்டகம் 30)

There are more instances in Therumangai which cannot be easily demonstrated to students of modern poetry and we therefore omit them for the present.

Therumangai's other instances difficult of demonstration.

We shall quote one or two instances from each of the other Alwars where the peculiarity occurs.

Instances from other Alvars.

PERIALWAR.

உழுவதோர் படையு முலக்கையும் வில்லும்
மொண்சுட ராழியுஞ் சங்கும்
மழுவொடு வாளும் படைக்கல முடைய
மால்புரு டோத்தமன் வாழ்வு
எழுமையுங் கூடி யீண்டிய பாவ
மிறைப்பொழு தளவினி லெல்லாம்
கழுவிடும் பெருமைக் கங்கையின் கரைமேல்
கண்டமென் னும் கடி நகரே. (VI. 7. 5.)

KULASEKHARA.

(1) எம்மாண்பி லயன் நான்கு நாவினாலும்
எடுத்தேத்தி யீரிரண்டு முகமுங் கொண்டு
எம்மாடு மெழில்கண்க ளெட்டி னோடும்
தொழுதேத்தி யினிதிறைஞ்ச நின்ற செம்பொன்
(I 3.)

(2) வன்தாளி னிணை வணங்கி வளநகரம்
தொழுதேத்த மன்னனாவான்
நின்றாயை யரியணைமே லிருந்தாயை
நெடுங்கானம் படரப்போகு
என்றாளெம் மிராமாவோ உனைப்பயந்த
கைகேசி தன்சொற் கேட்டு
நன்றாக நானிலத்தை யாள்வித்தேன்
நன்மகனே யுன்னை நானே. (IX. 1.)

The suffix கு in படரப்போகு seems to be வியங்கோள் as pointed out by நச்சினார்க்கினியர் in குறிஞ்சிக்கலி 42 in the expression மறக்கினி which he splits into மறக்கு & இன். This suffiix is probably same as Telugu imperative suffix కు as in పంపకు =do not send which however is restricted to negation.

THONDARADIPPODI.

பெண்டிரால் சுகங்களுய்ப்பான்
பெரியதோ ரிடும்பை பூண்டு
உண்டிராக் கிடக்கும்போது
உடலுக்கே கரைந்து நைந்து
தண்டுழாய் மாலைமார்பன்
தமர்களாய்ப் பாடியாடி
தொண்டுபூண் டமுதமுண்ணாத்
தொழும்பர்சோ றுகக்குமாறே. (5)

NAMMALWAR.

(1) அமைவுடை யறநெறி முழுவது
முயர்வற வுயர்ந்து
அமைவுடை முதல்கெட லொடிவிடை
யறநில மதுவாம். (I. 3. 3)

(2) சாதுசனத்தை நலியும்
கஞ்சனைச் சாதிப்பதற்கு
ஆதியஞ்சோதி யுருவை
யங்குவைத் திங்குப்பிறந்த. (III. 5. 5)

This is திருநீற்றுப்பதிகம் metre.

(3) நன்றாய்ஞானம் கடந்துபோய்
நல்லிந்திரிய மெல்லாமீர்த்
தொன்றாய்க்கிடந்த அம்பெரும்பா
ழுலப்பிலதனை யுணர்ந்துணர்ந்து
சென்றாங்கின்பத் துன்பங்கள்
செற்றுக்களைந்து பசையற்றால்
அன்றேயப் போதேவீடு
அதுவேவீடு வீடாமே.

In our edition the last line is given with Sandhi which makes the line irregular and we have thought it necessary to introduce non-Sandhi.

(VIII. 8 6.)

We have not quoted Natchiar as her instances occur only in metres which not having survived to us are not modern and may there fore present difficulties to the reader unacquainted with the peculiarities of ancient metres.

Natchiar not quoted.

We have quoted as many ancient poets as are available for the purpose, and the instances quoted are most of them only those that occur in metres that have become modern by surviving to us. We have carefully avoided ancient metres which seem

Instances are from modern metres only.

to have died away only by mere caprice of time rather than from want of any vitality in them to sustain their long existence.

நம்பியாண்டார் நம்பி is the 1st modern poet.

The instances that are found on the point are all prior to நம்பியாண்டார் நம்பி to whose literary genius and disinterested labours in the cause of ancient literature Tamil is so vastly indebted. We have not been able to meet with any instance since his time and taking him therefore as the beginning of modern poetry, we may roughly say that no instances occur in modern poetry and we even venture to think that there are no instances in சீவகசிந்தாமணி which if the statement is true will have to be ranked under modern poetry. The peculiarity in question therefore may be utilised as some test to distinguish ancient from modern poetry.

Ignorant opinion of Sambandha's poetry.

It is now clear that the instances are not peculiar to Sambandha but are only exemplifications of a rule universally observed by ancient poets. We have thought it necessary to say so much here on behalf of Sambandha as an opinion seems to be privately gaining ground among readers of Tamil poetry including even some of the orthodox Pandit class that the poetry of Sambandha and his contemporaries is not amenable to the so called rules of Tamil grammar and prosody, and is remarkable for looseness of metrical and grammatical construction. Such an opinion has been openly expressed to us in a private conversation by a highly esteemed Tamil gentleman of very great western learning, for whose views we always entertained very great regard. Fortunately however, the opinion has not gained sufficient strengh to force itself into public utterance so far as we are aware. The fact however seems to be that in the melody of metres and in the power and accuracy of expressions and thought the ancient poets have never been equalled by the best of modern poets.

Authority in Support of the Rule

When we come to consider the authority upon which the deviation rests, we find there is absolutely none in Tamil so far as we can see nor are we aware that the rule has ever been recognised by the Pandit class. Everything belonging to ancient poetry except the history of a few men is involved in great obscurity. Dravidian literature, Dravidian grammar and Dravidian prosody are a perfect blank in Tamil literature. There appears to have been very great literary Dravidian activity about the time of Sambandha which was mysteriously enough followed by a long night of literary darkness which dawned suddeny into a brilliant splendour of day light in the time of நம்பியாண்டார்நம்பி. What befel the Tamil people before his time and why they have ceased to follow up Sambandha and Sundarar, and how Sambandha's dazzling and brilliant day light came to be overtaken by a long night of gloomy literary darkness, we are unable to understand. So that when people awoke after the long darkness that mysteriously succeeed Sambandha, they found his history and poetry as belonging to a quite different age altogether, into which they ventured not to investigate. During that long darkness whatever was Dravidian was lost in oblivion and it was succeeded by pure Aryan influence and Aryan activity. Though therefore there is absolutely no authority on the point in Tamil, yet we are glad to find that the usage has been sanctioned long ago by Telugu grammarians. We shall quote the several authorities that are forthcoming in Telugu on the point of which the oldest and the best is that of Atharwana Chary.

Dravidian peculiarities unnoticed in Tamil.

Literary inactivity succeeded Sambandha.

Telugu recognises the peculiarity.

We shall refer to the several authorities in Telugu and then try to see how far they support Sambandha.

Atharwana Chary's rule on the point.

There is a Telugu grammar in Sanskrit Anushtub Slokas by Atharwana Chary called Atharwana Karika where the following rule is laid down on the point.

(1) నస్యాద్వాక్యవిరా మేతుసంధిర్వానా పిదోషకృత్

Venkiah's grammar.

It is no fault even if there is no Sandhi (for the vowel ఉ) where there occurs a pause in a sentence.

The following rule which occurs in Venkiah's grammar seems to be but a paraphrase of the above rule.

వాక్యవిరామమందు ఉకారమునకు అచ్చుపరంబగునపుడు సంధి లేకున్నను దోషంబులేదు (సంధిపరిచ్ఛేదము art 11)

(When there is a pause in a sentence it is no fault even if final ఉ followed by a vowel undergoes no Sandhi.)

Balavyakaranamu.

There is a Telugu grammar of quite recent date by Chinnaya Sury of some original research called Balavyakaranamu,

where the rule occurs with some modification as follows.

వాక్యావసానంబున సంధిలేమిదోషంబుగాదని యార్యులందురు సంధిపరిచ్ఛేదము art 54)

(Learned men say that at the end of a sentence non-Sandhi is no error.)

సత్యముసర్వశ్రేయము—అదిలేనిచోసర్వధర్మములు వ్యర్థములు॥

This is an example of non-Sandhi in prose given by the author who again adds the following note.

ఇట్లుసంధివిరహంబు కావ్యంబులంబాదాంతమందచూపట్టెడు (70)

(This kind of absence of Sandhi is found only at the end of a line in poetry.)

These are the authorities and we shall quote instances from Telugu literature to justify the rule. We have been able to obtain only two instances on the point in Telugu, one of which occurs in Nannaya Bhatta's Bharata and is quoted in Venkiah's grammar and the other occurs in Vasucharitramu which we have obtained with some difficulty. It will be interesting to know why the examples are so few in Telugu, while they abouud in ancient Tamil and we cannot say how many more examples will be forthcoming in Telugu literature on closer research. The example quoted from Bharata in Venkiah's grammar is as follows:

(ఆటవెలది) పడగనున్నహనుమ భయవిహ్వలుడుగాడు
అరదమునకు నూతుడచ్యుతుండు

The verse here being a pure Telugu metre called Ataveladi the last foot of the 1st line must be either a மாங்காய்ச்சீர் or விளச்சீர், that is to say, exactly the same foot that begins the Tamil well known metre used throughout நிகண்டு, and which we have therefore called elsewhere நிகண்டு விருத்தம் for ready identification. So we find here at the end of the 1st line 'లుడుగాడు' which is புளிமாங்காய் a quite legitimate foot at the end of the 1st line of Ataveladi. This is the final foot of the 1st line if there is no Sandhi. But with Sandhi the lines would read as follows:

పడగనున్న హనుమభయవిహ్వలుడుగా
డరదమునకు సూతుడచ్యుతుండు

Where the last foot is లుడుగా which is a மாச்சீர் quite inadmissible at the end of the 1st line of Ataveladi and the metre would be destroyed. Hence to preserve the harmony of the line the author has overlooked the ordinary rule of Sandhi and indulged in non-Sandhi.

The next example is as follows:

(తేటగీత) వేయుగన్నులవేల్పు భూవిభుని మెచ్చి
యుచితమగుబారితోషకంబొసగవచ్చె
ననలుడర్కుడు జడను రేశుడబ్ధి రాజు
అనిలుడర్థేశుడలికలోచనుడు గొలువ (వసుచరిత్రము III. 5.)

This is also a pure Telugu metre called Thetagita. Here the non-Sandhi occurs at the end of the 3rd line and the beginning of the 4th line viz., in రాజు అనిలుడు where there being no Sandhi the Telugu உடம்படுமெய் య is used to connect the vowels as రాజుయనిలుడు just as in Tamil in the instances already quoted the உடம்படுமெய் (வ) is used. This same instance in Tamil in the absence of Sandhi would be written as அரசுவனிலன்.

In Thetagita the final foot of the 1st line is a short மாச்சீர் which is supplied by the word రాజు, but if Sandhi should have operation here under the ordinary rule we should have only రా at the end which is only a syllable and not a மாச்சீர் as the rules of Thetagita require.

These are the authorities and instances from Telugu and we have to carefully consider their full scope as upon them depends the right construction of so many excellent lines in Sambandha which are apparently irregular to our modern ear.

Sambandha' instances extremely difficult.

Vagisa's instances are simple and clear on the point but it is Sambandha that presents insuperable difficulties to us as his instances occur not only at the end of lines but even inside them and we have therefore to see what support there is in Telugu for his peculiar instances.

In the 2nd example above quoted from Vasucharitra the annotator has the following note on the peculiarity of non-Sandhi.

'అనిలుడన్నచోట సంధిసేయబనిలేదు॥ (It is needless to have Sandhi in 'anilude'). Then the following authority is quoted.

శ్లో॥ నస్యాద్వాక్యవిరామేతు సంధిర్వానాపిదోషికృత్ (already quoted) అనిఅథర్వణ వచనము॥

'ఇక్కడవాక్యమనగాపాదము' (Here sentence means line)

In the Sutra quoted from Atharwana Charya, the expression used is வாக்யவிராமம் (pause in a sentence) and it is interpreted by later writers as பாதாந்தம் (end of a line in poetry) and we have to see how far the interpretation is warranted.

(*To be continued.*)

T. VIRABADRA MUDALIAR, B.A., B.L

THE SVETASVATARA UPANISHAD.

(From the Madras Review).

We are glad to say that Professor Max Müller has cleared the ground before us, of many misconceptions and fallacies which were entertained about this Upanishad. He meets in his own way the arguments adduced to show that this is a modern Upanishad and that it is a sectarian Upanishad, an Upanishad of the Saṅkhya and of Bhakti school and so on, and his conclusions are that "No real argument has ever been brought forward to invalidate the tradition which represents it as belonging to the Taittriya or Black Yajur Veda," and he points out that it "holds a very high rank among Upanishads" and that its real drift is the same as the Doctrine of the Vedanta Philosophy.

Professor Garbe and Macdonnel however, in their recent works,* speak of this as a *Sivite* compilation, and the latter scholar refers to the Upanishad itself ascribing the authorship to a sage called Svetasvatara, unlike other Upanishads. But this is not characteristic of this Upanishad alone. The fifteenth khanda of the last *Prapathaka* of Chandogya Upanishad also traces the line of teachers in a similar way and their is a similar statement in the Manduka Upanishad and others. When each Hymn of the Rig Veda has its own author, it cannot be any surprise that each particular Upanishad should have an individual author; and we don't suppose the Professor inclines to the orthodox view that the Veda and the Upanishads had no human authors, and were revealed.

In regard to the other and deep rooted fallacy about its being a sectarian Upanishad, we shall speak here at length.

By taking this objection they mean to imply also that it is modern. And curiously enough we read of scholars ascribing dates for the rise of these sects commencing from the 10th and 12th centuries. And Sir W. W. Hunter seriously contends that Sankara was the great Apostle of Saivism. But these writers do not see that the History of Hindu Religion is as ancient as the History of the Hindu Philosophy, and that the people must have had a popular religion, even, in the very days, these Upanishads were composed, and that the Puranas which embodied the essence of the Upanishad teachings existed in a popular form even in those ancient days, and the words Itihasa, Purana, occur even in the oldest Upanishads.* These Upanishads are quoted by name in the Puranas and particular passages are also commented on.

And it will be an interesting study as to what was the religion of the people in the days of the Upanishads and Mahabharata and Ramayana and of the Puranas, and to compare the same with the existing phases of Hindu Religion. We may briefly indicate our own conclusions on the subject though we could not give our reasons in detail—to wit—that so far as any room for comparisons exist,—the traditions and beliefs and ceremonials and faith of the modern day Saivas (among whom may be included all Saktas and Gánâpatyas), who form now the bulk of the Hindu Race, were exactly the same as those of the people of the days of the the oldest Upanishads and Mahabharata and Ramayana. According to the opinions of many old scholars like Lassen, Wilson and Muir and others, the worship of Siva represented the cult of the Higher castes, Brahmans and Kshatriyas, and a text of Manu mentions that Siva is the God of the Brahmans, and it is remarkable how the picture of Siva is exactly the same as that of any ancient Rishi (*vide* some of the Poona Ravi Varma's pictures). Dr. W. W. Hunter remarks that Sankar in espousing Saivaism combined in the system the highest Philosophy of the ancients and the most popular form of Religion.

Regarding the conception of Siva and its growth from Vedic times, scholars love to tell us that Rudra was nowhere called Siva in the Rig Veda and that he merely represented the storm God, with his thunder, lightning and the rains, rushing down from the snow-capped hills; and that this Rudra slowly grew into Siva of the Hindu Triad, and scholars have not failed to remark about His composite and contradictory aspects.

There is considerable truth in this, and we can clearly trace that in His person is slowly built up the conception of the various Vedic Deities, Indra and Agni, Varuna and Vayu, Surya and Soma, Vishnu and Brahma, and by the time the Vedas were arranged into Rig, Yajur and Saman and Atharvan, Rudra's position as the God of gods, had become assured; and by the time of the earliest Upanishads, when the purely sacrificial Yagnas were being given

* Garbe's Philosophy of Ancient India (1897) and Macdonnell's History of Sanskrit Literature (1900).

* Brihad. Ar. Up. 2—4—10 and 4—1—2 Maitr. 6-32 and 33 Chandog VII. 1-2.

up, the worship of Rudra-Siva supplanted the worship of the Vedic Deities, and instead of a blind worship of the elements, a marked distinction was drawn between the Supreme God who dwelt in these elements and gave them special power and glory, and this conception was stereotyped later on by Siva being the Ashtamurti, the god who had for his body, the five elements, earth, air, water, fire and akas, sun and moon and the soul, and Siva has temples dedicated to him, in which He is worshipped in these eight forms.

Rudra is derived by Sayana from the roots, Rutdrávâyita, meaning 'he who drives away sorrow.' And consistant with this derivation, Rudra is called in the Rig Veda itself, as the 'bountiful' and the 'Healer' possessed of various remedies (the later Vaidyanath) 'benign' and 'gracious.' And the term *Siva* clearly appears in the following text of the Rig Veda (X. 92—9) "Stoman va adya Rudraya s'ikvase kshyad-vîrâya namasa didishtana yebhîh *Sivah* svavan evayâvabhir divah sishakti svayasah nikamâbhi."*

Those who are conversant with the actual performing of yagnas will know how the place of the respective priests, Adhwarya, Hotri, and Udgatri and Brahman are fixed as well as the place of the various gods. And the chief place is assigned to Rudra and apart from other gods. This will clearly explain the force of the epithet of "Medhapatim" in Rig Veda, 1—43—4 "Gathapatim, *Medhapatim* Rudram Jalashabhesajam, tat samyoh sumnam imahe" (We seek from Rudra, the lord of songs, the *lord of Sacrifices* who possesses healing remedies, his auspicious favaour) as also "king of sacrifices" (Rig. 4-3.) And *Medhapati* is the same word as the more popular word *Pasupati*, Pasu meaning the animal offered in sacrifice, Yagna-Pasu, and symbolically representing the bound soul-jiva. As the Pati of all sacrifices, He is the fulfiller of sacrifices, 'Yajna sâdham' (Rig. I. 114-4) and 'Rudram yagnanàm sadhad ishtim apasam' (III. 2-5). As the God of gods, He is said to "derive His renown from Himself" 'Rudraya *Svayasase*' His glory is said to be inherent, independent or self-defendant God, 'Svadhavane' (Rig. VII. 46-I) He is also called *Svapivâta*, which is variously explained as meaning 'readily understanding' 'accessible.' 'gracious,' 'he by whom life is conquered,' 'he whose command cannot be transgressed,' 'thou by whom prayers (words) are readily received.' He is called the 'father of the worlds,' *Bhavanasya Pitaram*,' VI. 49-10, and the Rich story of His becoming the Father of the fatherless Maruts can be recalled in many a Puranic story, and local legend, and comman folklore.

He is '*anter ichchanti*'—beyond all thought (VIII. 61-3). His form as described in the Rig Veda is almost the same as the Image of later days. He is called the Kapardin, with 'spirally braided hair.' He is of 'Hiranya Rupam' 'golden formed' and brilliant like the sun, and 'shining like gold' "Yah sukra iva Sûryo hiranyam iva ro' chati" (I. 43-5).* And in Rig Veda, X. 136-1 to 7, He is the 'Long haired being who sustains the fire, water and the two worlds; who is to the view the entire sky; and who is called this 'Light' He is *wind clad* (naked) and drinks *Visha* (water or poison) and a Muni is identified with Rudra in this aspect.

When we come to Yajur Veda, His supreme Majesty is fully developed, and He is expressly called Siva by name 'Siva nama'si (Vaj. S. 3-63) and the famous mantra, the *Panchakshara*, is said to be placed in the very heart of the three Vedas, (the name occurs in Tait. S. IV. 5, 1-41 '*namah sambhave cha mayobave cha namah Sankaraya cha mayaskaraya cha* NAMAH SIVAYA *cha Sivâtaraya cha*'). And the famous Satarudriyam which is praised in the Upanishads and in the Mahabharat forms also a central portion of this central Veda. And this is a description of God as the all, the all in all, and transcending all 'Visvadevo, 'Viswaswarüpo, Visvádiko'; and anybody can see that the famous passage in the Gîtâ in chapters 10 and 11 merely parodies this other passage and these two chapters are respectively called *Vibhuti Vistara Yoga* and *Visvarupa Sandarshana Yoga* which is exactly the charactor of the Satarudriya. The Yogi who has reached the highest state "Sees all in God and God in all." In the Satarudriya and in the whole Veda, *Rudra* is called *Siva, Sankara Sambhu, Isana, Isa, Bhagavan, Bhava, Sarva, Ugra, Soma, Pasupati, Nilagriva, Girisa, Mahadeva* and *Maheshwara*. And the most famous mantra 'Ekam Eva Rudronadvitiyaya taste' whose very existence in the Vedas and Upanishads scholars doubted at one time, occurs in the Yajur Samhita (Tait.) in 1 Canto, 8 Prasna,

* With reverence present your Hymn to-day to the mighty Rudra, the ruler of heroes, [and to the Maruts] those rapid and ardent deities with whom the gracious (Sivah) and opulent (Rudra) who derives his renown from himself, protects us from the sky."

* Note how often the Supreme is called the Golden-coloured, and Sunlike in the Upanishads.

6 Anuvaka, 1 Panchasat and this very mantra is repeated in our Upanishad, (III 2,) and if the Upanishads did not precede the Vedas, it will be seen how this mantra is the original of the other famous Upanishad mantra, "Ekamevad vitiyam Brahma." In fact, we doubt if the word 'Brahma' occurs even once in the Rig-Veda as meaning God and in the Yajur as meaning the Supreme Being. And Prof. Max Müller is no boubt correct in drawing attention to the fact that the conception of a mere Impersonal Self may be posterior to the conception of God as Siva, Rudra and Agni. And the texts we have above quoted will for once prove the danger of surmises as to the date of an Upanishand for the sole reason that it uses the words Siva or Isa or Isana and Rudra.

In the days of the Veda and Upanishands, these names Rudra, Siva, Sambhu, Mahadeva, Isa, Isana, Hara and Vishnu only meant the same as Deva or Brahman or Atman or Paramatman, and they had no prejudice against the use of the former set of words as some sectarians of to-day would seem to have. In the Gîtâ itself, the words Ishvara, Isa, Maheswara and Mahadeva and Parameshwara are freely used, and Siva is used in the Uttara Gîtâ, though the modern day Vaishnava exhibits the greatest prejudice even towards these names.

One word about the different aspects of Siva. As we pointed out before, as the Idea of Rudra, as all the gods or the Powers of Nature, was fully evolved, in Him was also centralized the various aspects of Nature as good and bad, awful and beneficent. Kalidasa playfully brings out this idea in the following lines:

"The Gods, like clouds, are fierce and gentle too
Now hurl the bolt, now drop sweet heavenly dew
In summer heat the streamlet dies away
Beneath the fury of the God of day,
Then in due season comes the pleasant rain
And all is fresh and fair and full again."

However awful the aspects of a fierce storm, with its thunder and lightning, may be, yet no one can appreciate its beneficence more than the dwellers in the Indian soil, the land of so many famines. However fierce the sun may be, yet his existence is absolutely essential to the growth and maturity of all vegetation in the tropics. It will be noted that not only in the case of Rudra but in the case of other gods, their beneficent and malevolent powers are brought out in the Vedas. The Supreme Double Personality of Siva is thus explained in the Mahabharata by Lord Krishna himself. "Large armed Yudhishthira, understand from me, the greatness of the glorious, *multiform,* many named Rudra. They called Mahadeva, Agni, Sthanu, Maheswara, one-eyed, Triyambaka, the *Univarsal formed* and Siva. Brahmans versed *in the Veda* know two bodies of this God, one awful, one auspicious; and these two bodies have again many forms. The dire and awful body is fire, lightning, the sun: the auspicious and beautiful body is virtue, water and the moon. The half of his essence is fire and the other half is called the moon. The one which is his auspicious body practises chastity, while the other which is his most dreadful body, destroys the world. From his being Lord and Great He is called Mahesvara. Since he consumes, since he is fiery, fierce, glorious, an eater of flesh, blood and marrow—he is called Rudra. As He is the greatest of the gods, as His domain is wide and as He preserves the vast Universe,—He is called Mahadeva. From his smoky colour, he is called Dhurjati. Since he constantly prospers all men in all their acts, seeking their welfare (Siva), He is therefore called Siva."* And in this, we see Him as not only the destroyer but as the Reproducer and Preserver and as such the conception of Siva transcends the conception of Rudra as one of the Trinity.

And it can be shown that the picture of God as the fierce and the terrible is not altogether an unchristian idea.

The following paras, we cull from a book called "The Woodlands in Europe" intended for Christian readers; and we could not produce better arguments for the truth of our conception of the Supreme Siva, the Destroyer and the Creator and the Preserver (*vide* p. 6, Sivagnanabotham, English Edition).

"And how about the dead leaves which season after season, strew the ground beneath the trees? Is their work done because, when their bright summer life is over, they lie softly down to rest under the wintry boughs? Is it only death, and nothing beyond? Nay; if it is death, it is death giving place to life. Let us call it rather change, progress, transformation. It must be progress, when the last year's leaves make the soil for the next year's flowers, and in so doing serve a set purpose and fulfil a given mission. *It*

* 'Siva' is derived from 'Vasi' which occurs in Katha-Up. see Lalita Sahasranama Commentary under 'Siva.'

must be transformation, when one thing passes into another, and instead of being annihilated, begins life again in a new shape and form.

"It is interesting to remember that the same snow which weighs down and breaks those fir branches is the nursing mother of the flowers. Softly it comes down upon the tiny seeds and the tender buds and covers them up lovingly, so that from all the stern rigour of the world without, they are safely sheltered. Thus they are getting forward, as it were, and life is already swelling within them; so that when the sun shines and the snow melts they are ready to burst forth with a rapidity which seems almost miraculous.

"*It is not the only force gifted with both preserving and destroying power, according to the aspect in which we view it.* The fire refines and purifies, but it also destroys; and the same water which rushes down in the cataract with such overwhelming power, falls in the gentlest of drops upon the thirsty flower cup and fills the hollow of the leaf with just the quantity of dew which it needs for its refreshment and sustenance. And in those higher things of which nature is but the type and shadow, the same grand truth holds good; and from our Bibles we learn that *the consuming fire and the love that passeth knowledge are but different states of the same God:—Just and yet merciful; that will by no means clear the guilty, yet showing mercy unto thousands.*"

Badarayana also touches upon this subject in I., iii., 40 and we quote below the Purvapaksha and Sidhanta views on this question from the commentary of Srikanta.

"Because of trembling (I, iii, 40). In the Katha-Vallis, in the section treating of the thumb-sized Purusha, it is said as follows:

"Whatever there is, the whole world when gone forth (from the Brahman) trembles in the breath; (it is) a great terror, the thunderbolt uplifted; those who know it become immortal." (cit. 6, 2).

Here a doubt arises as to whether the cause of trembling is the Paramesvara or some other being.

(Purvapaksha):—Here the Sruti speaks of the trembling of the whole universe by fear caused by the entity denoted by the word "breath." It is not right to say that the Parames'vara, who is so sweet natured as to afford refuge to the whole universe and who is supremely gracious, is the cause of the tembling of the whole universe. Therefore, as the word 'thunderbolt' occurs here, it is the thunderbolt that is the cause of trembling. Or it is the vital air which is the cause of the trembling, because the word 'breath' occurs here. Since the vital air causes the motion of the body, this whole world which is the body as it were, moves on account of the vital air. Then we can explain the passage "whatever there is, the whole world, when gone forth (from the Brahman) trembles in the breath." Then we can also explain the statement that "it is a great terror, the thunderbolt uplifted," inasmuch as like lightning, cloud and rain, the thunderbolt which is the source of great terror is produced by action of the air itself. It is also possible to attain immortality by a knowledge of the air as the following S'ruti says:

"Air is everything itself and the air is all things together; he who knows this conquers death. (Bri. Up. 5-3-2).

(Siddhanta):—As against the foregoing, we say that Paramesvara himself is the cause of the trembling. It is possible that, as the Ruler, Paramesvara is the cause of trembling of the whole universe and by the fear of His command all of us abstain from prohibited actions and engage in the prescribed duties; and it is by the fear of His command that Vayu and others perform their respective duties, as may be learned from such passages as the following:—

"By fear of Him, Vayu the wind) blows." (Tait. Up. 2-8).

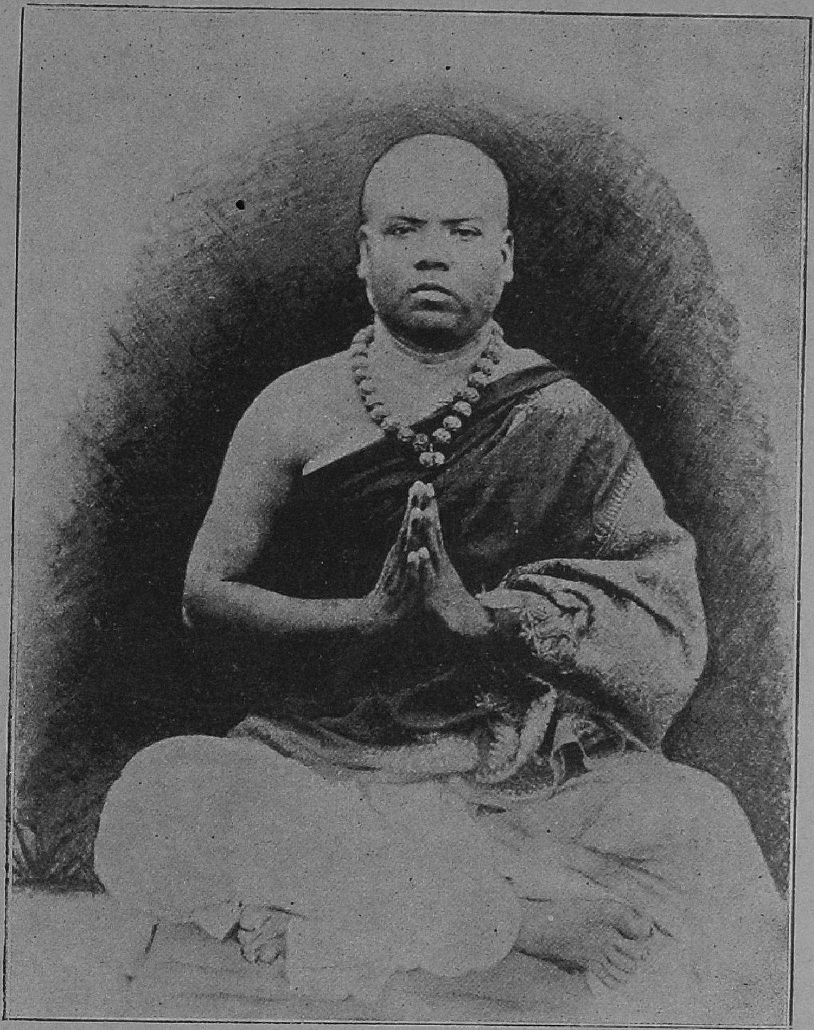
Though gracious in appearance, Paramesvara becomes awful as the Ruler of all. Hence the Sruti.

Hence the King's face has to be awful! (Tait. Brâ. 3-8-23).

Wherefore as the Master, Isvara Himself is the cause of the trembling of the whole universe."

J. M. NALLASWAMI PILLAI.

(To be continued).



SRILA SRI, SOMASUNDARA NAYAGAR.